

THE COST OF DISCIPLESHIP



TRUTHFULNESS

- 🕒 In the Sermon on the Mount, Christ seems to forbid his followers from taking oaths.
- 🕒 Far from making lying easier, this excludes it altogether. Bonhoeffer argues that the practice of taking oaths actually serves as a shield for lies, and Jesus has removed this shield.
- 🕒 Simple “yes and no” speech amongst Christ’s followers must, by definition, be 100% truthful.



TRUTHFULNESS

Are there ever any exceptions to the mandate that Christ's followers tell the truth, the whole truth, and nothing but the truth at all times (e.g. "Are you hiding any Jews in the attic?")? If so, how do we discern these?

What are the obstacles we face in living into the simple truthfulness which Christ demands of us? How do we face these down?

REVENGE



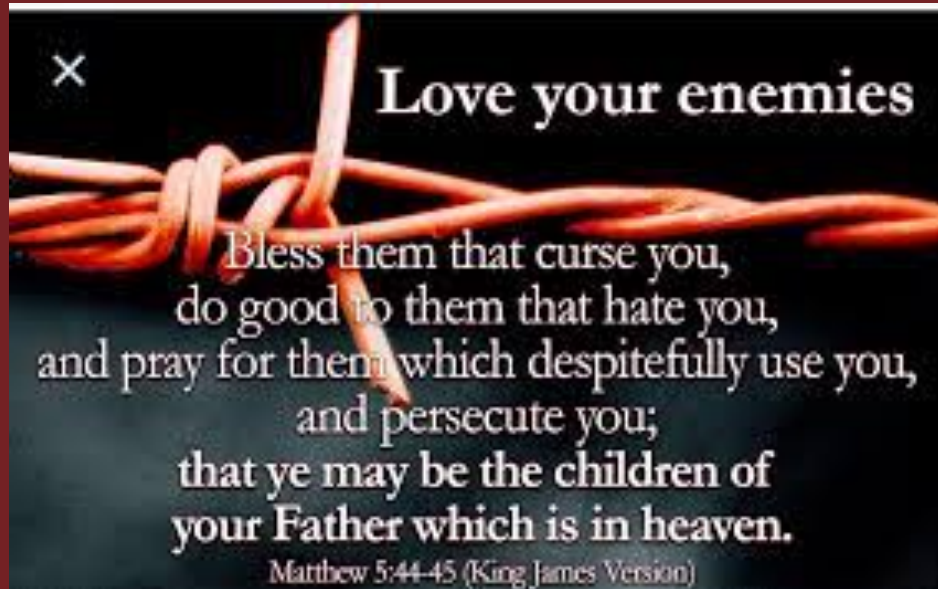
- ⌚ Unlike the old Israel, the new Israel composed of Christ's followers is a spiritual community only and not like one of the world's nation-states.
- ⌚ As such, this new community has lost the valid claim that Israel had to sometimes defend its rights with arms. This new community's one and only weapon against evil is complete and unconditional surrender. Even the slightest attempt to fight evil on its own terms compromises the power of this.

REVENGE

Bonhoeffer's assertion that evil collapses under its own weight when it meets absolutely no resistance makes a great deal of sense when it is simply a matter of conflict between two parties.

What, however, if a third party is involved? What if complete surrender to evil means that violence will likely be done to others standing by?


THE ENEMY



- ⌚ Here the commandment to love, so prevalent in John's Gospel, appears in the Sermon on the Mount for the first time.
- ⌚ While Jesus commands us to love all, including those we find easy to love, he leaves no room for doubt: this love must be all-inclusive and utterly extraordinary, breaking all of the world's usual rules. The place where our love must be most intense and focused is upon our enemies.

THE ENEMY

There is a clear commandment to pray for our enemies, but Jesus doesn't finish there. We are to love them in deed as well, often going out of our way to meet their basic bodily needs.



How do we accomplish this with those we believe are wreaking destruction on us, our communities, and the globe?

THE ENEMY

- 🕒 “The enemy of my enemy is my friend.” This saying often seems to hold true, but Jesus instructions in Matthew 5 leave no room for such thinking. For example, we cannot ingratiate ourselves with Democrats by holding Republicans at arm’s reach. We cannot cultivate uneasy friendship with one party by holding another at a distance. We must seek, both in prayer and in deed, to bring all would-be enemies into fellowship.
- 🕒 How can this be done across political, religious, and cultural lines of conflict in our modern context?

